Bibliographic Guides

Sanskrit Language Study: An Annotated Bibliography of Selected Materials in English

Eastern Tradition Research Institute

Eastern Tradition Research Institute's *Bibliographic Guides* are compiled and annotated by David Reigle, in collaboration with Nancy Reigle, who are solely responsible for their content.

CONTENTS

Introduction 3
Sanskrit-English Dictionaries 4
English-Sanskrit Dictionaries 7
Introductory Sanskrit Study 8
Sanskrit Course Textbooks 11
Sanskrit Readers 18
Simplified Sanskrit Grammars 21
Sanskrit Reference Grammars 22
Sanskrit Syntax 28
Sanskrit Study Aids 30
Traditional Sanskrit Study 32
Vedic Sanskrit 35
Epic Sanskrit 37
Buddhist Sanskrit 38
Modern Spoken Sanskrit 40
Suggested Selections 41

Cotopaxi, Colorado, U.S.A.
(This is a rewritten and greatly expanded version of the edition published in 1993 by Eastern School Press.)

INTRODUCTION

Sanskrit is the most perfect language known. It is, as its name means, “perfected, refined, polished, finished, well put together, perfectly constructed.” It is constructed from verb roots, which undergo regular processes to form noun or verb stems, which in turn are given declensional or conjugational endings, respectively. Its classical grammar, written by Pāṇini some centuries B.C.E., is also the most perfect known. Sanskrit grammar, or *vyākaraṇa*, is as its name means, the “taking apart” of the words of the language, which are so regularly and “perfectly constructed” as to allow such analysis. It is also unique among the world’s languages in having its alphabet sounds systematically arranged on a scientific basis, going from guttural to labial. Sanskrit is the eldest sister of all the Indo-European languages. It is, as was described in 1786 by Sir William Jones, “more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either.”

How is it that a language as perfect as Sanskrit has come into existence? According to Indian tradition, Sanskrit is not a humanly evolved language, but is the language of the gods (*deva-vāṇī, daivī-vāk*). As such it has special sanctity and special efficacy. Its verb roots are thought to be the primal vibrations which brought the worlds and everything in them into manifestation. Sanskrit words are thought to be the true or archetypal names of their referents, not just arbitrary appellations. For this reason Sanskrit has been in India preeminently the language of *mantra*, i.e., Sanskrit words recited for their effect as sound.

But perhaps the main reason that most people undertake study of Sanskrit is to directly access its voluminous writings, including sacred texts of Hinduism, Buddhism, and Jainism. There exist thousands upon thousands of untranslated Sanskrit manuscripts. Even among the important texts that have been translated, anyone who has compared a few different translations of the same work will quickly see that the meaning of these texts cannot be captured in a single translation. Many Sanskrit technical terms simply have no English equivalents, and can really only be understood in the original.

SANSKRIT-ENGLISH DICTIONARIES

Full-sized:

A Sanskrit-English Dictionary, by Horace Hayman Wilson. 1st ed. 1819; 2nd ed. 1832; 3rd rev. ed. 1874; rev. & enlarged 1900; reprint of 1900 ed. with 1819 preface (there was no preface in the other eds.), Delhi: Nag Publishers, 1979.

A Sanskrit-English Dictionary, by Sir Monier Monier-Williams. 1st ed. 1872; new ed., greatly enlarged and improved, Oxford: Oxford University Press, 1899; many reprints from Oxford; reprint, Delhi: Motilal Banarsidass, 1963, etc.; reprint, New Delhi: Munshiram Manoharlal, 1976, etc.

The Practical Sanskrit-English Dictionary, by Vaman Shiv[a]ram Apte. 1st ed. 1890; 2nd ed., rev. and enl., 1912; 3rd ed., rev. and enl., 1924; Revised and Enlarged Edition, ed. P. K. Gode and C. G. Karve, 3 vols., Poona: Prasad Prakashan, 1957-1959 (this is a major revision, greatly expanded); reprint of this 3-vol. ed. by same publisher, 1995; 4th rev. and enl. ed. (reprint of 1912 ed. plus 112 p. addenda of new words), Delhi: Motilal Banarsidass, 1965, etc.; reprint of 1957-59 ed., Kyoto: Rinsen Book Company, 1978, etc. (this is a compact ed., 3 vols. in 1); reprint of 1957-59 ed. in 1978 compact format, Delhi: Motilal Banarsidass, 1998.

An Encyclopaedic Dictionary of Sanskrit on Historical Principles, general editor, A. M. Ghatage. Poona: Deccan College Post-graduate and Research Institute, vol. 1 [a-ach], 1976-1978; vol. 2 [aj-ad], 1979-1981; vol. 3 [adh-ananuviddha], 1989; vol. 4 [ananuvidya-anicita], 1990-1993; vol. 5 [aniccha-anupahve], 1993-1997; vol. 6 [anupā-anekakaitava], 1998-2003; vol. 7 [anekakoṭara-annavrata], 2004-2005; etc.

Mid-sized:

The Student's Sanskrit-English Dictionary, by Vaman Shiv[a]ram Apte. 1st ed. 1890; 2nd ed. 1922; reprint of 1922 ed., Delhi: Motilal Banarsidass, 1959, etc.

A Practical Sanskrit Dictionary, by Arthur Anthony Macdonell. 1st ed. 1893, with title: *A Sanskrit-English Dictionary*; reprint with new title as here listed, London: Oxford University Press,

1924, etc.; reprint, New Delhi: Munshiram Manoharlal, 1996, etc.; reprint, Delhi: Motilal Banarsidass, 2004; reprint with original title, New Delhi: Asian Educational Services, 2004.

Concise:

The Concise Sanskrit-English Dictionary, by Vasudeo Govind Apte. 1st ed. 1912, with title: *The Crown Sanskrit-English Dictionary*; 2nd rev. ed. 1933; reprint, Delhi: Motilal Banarsidass, 1983, etc.; reprint, New Delhi: Sri Satguru Publications, 1988, etc.; reprint, New York: Hippocrene Books, 1993, etc.

The most widely used Sanskrit-English dictionaries today are those of Monier-Williams and V. S. Apte. Although Wilson's pioneering dictionary has long since been superseded by these more complete ones, it was reprinted because it is the only one that gives full etymologies, a very useful feature. Comparing Monier-Williams' dictionary with Apte's, the former's entries include or are in roman transliteration, while the latter's entries are all in *devanāgarī* script (as are Wilson's). Thus casual users or students not yet fluent with *devanāgarī* will require Monier-Williams'. They should note, however, that the transliteration system used therein is not the international one now in use. Sanskrit teachers sometimes prefer Apte's so that their students are required to use the *devanāgarī* script. Monier-Williams' draws on a wider range of sources for its vocabulary, about 500 compared to Apte's about 250 in the original edition, or about 300 in the 1957-1959 edition. Its entries are fuller, giving more detail and including more compounds, and it has more entries of derivative words. For this reason, it remains the largest, even after the appearance of the much enlarged 1957-1959 edition of Apte's. This 3-volume edition has 1768 pages of entries in normal-sized print, friendly to the eyes, compared to 1333 pages of densely packed small print in Monier-Williams'. Since each page has nearly twice as much print, Monier-Williams' has substantially more material. It derived most of its material from the 7-volume German *Sanskrit-Wörterbuch* by Otto Böhtlingk and Rudolph Roth (St. Petersburg, 1855-1875), so like this one, it has fuller treatment of the Vedic corpus. Apte's covers primarily

post-Vedic writings, and includes more vocabulary from literary works, i.e., dramas and poetry (*kāvya*). It regularly gives quotations from these works, along with references, to illustrate the meanings given. Its entries are easier to use (assuming fluency with *devanāgarī*), in that the different meanings of a word are numbered. Often the primary meaning of an entry among the different meanings listed must be found by reference to its use in compounds, particularly in Monier-Williams'. Apte's original edition in its 1965, etc., reprints includes a 112-page addenda giving nearly 10,000 new entries. Though not stated to be such, comparison shows these to be the new entries that were incorporated into the 1957-1959 enlarged edition.

The mid-sized *Student's Sanskrit-English Dictionary* by Apte has 645 pages of entries, compared with 1033 pages of entries in his full-sized *Practical Sanskrit-English Dictionary*. These are same-size pages, having been standardized in their second editions, the ones now being reprinted by Motilal Banarsidass. So it has three-fifths as much material. Macdonell's mid-sized *Practical Sanskrit Dictionary*, whose title should not be confused with that of Apte's full-sized dictionary, has 382 pages of entries. These have a little more print per page than in Apte's. Again, Apte's entries are in *devanāgarī* script only. Macdonell's entries are in both *devanāgarī* script and roman transliteration, although this latter is the old system used for the Sacred Books of the East series, long since abandoned. It uses, for example, italic *k* for c, and italic *g* for j, which can be confusing alongside the regular letters k and g. Macdonell gives etymological analysis by the use of hyphens in the transliteration to break up words into their component parts, and thus show their derivation. Both of these dictionaries include primarily vocabulary from classical literary works, although Apte's also includes philosophical terms and technical terms from the sciences, derived from the 7-volume Sanskrit dictionary, *Vāchaspatya*, by Tārānātha Tarkavāchaspati (Calcutta, 1873-1884). Macdonell's covers terms from only a few philosophical texts, but besides full coverage of dramas and poetry, has many law terms and some Vedic terms.

The Concise Sanskrit-English Dictionary, by Vasudeo Govind Apte, although not sufficient by itself for the serious Sanskrit

student, serves two important functions. First, it is much easier to look up simple words (that you may have forgotten) in its 366 small format pages than in the 1000+ large format pages of the big (and heavy) dictionaries. Second, since it only lists the primary meaning(s) of a word, it can be used to ascertain these, or to pick them out from the twenty or so meanings typically found in the big dictionaries. Its entries are all in *devanāgarī* script, so it is not suitable for casual users outside of India who just want a small Sanskrit dictionary to occasionally look up words.

The most ambitious Sanskrit dictionary project yet undertaken is the monumental *Encyclopaedic Dictionary of Sanskrit on Historical Principles* being published from Poona. It is modeled on *The Oxford English Dictionary*, in that for each meaning of each entry, it quotes a sentence in which the word occurs in that meaning, and gives the reference for the quotation. To achieve this a team of scholars started in 1948 to go through and extract words and illustrative quotations from about 1500 Sanskrit books. The dictionary will, it is hoped, include virtually all the words in the Sanskrit language, estimated to be about two million. Of course, relatively new fields like Buddhist tantra are not fully covered in the 1500 books selected for inclusion (here represented by only the *Hevajra Tantra* and the *Guhyasamāja Tantra*, the main ones then available). The entries include both *devanāgarī* and roman transliteration. The volumes out so far are still on the first letter of the alphabet, so it will take several decades yet to complete. Until this is completed, there is no Sanskrit-English dictionary in existence that can be relied upon as being fully authoritative, like we rely on English dictionaries, for example, which present the joint labor of teams of scholars. No serious research library will be complete without it.

ENGLISH-SANSKRIT DICTIONARIES

A Dictionary, English and Sanskrit, by Monier Williams. 1st ed. 1851; reprint, Delhi: Motilal Banarsidass, 1976, etc.; reprint as *English-Sanskrit Dictionary*, by Sir Monier Monier-Williams. New Delhi: Munshiram Manoharlal, 1976, etc.

A Practical English-Sanskrit Dictionary, by Anundoram Borooah. 1st ed., 3 vols., 1877-1881; reprint in 1 vol. as *English-Sanskrit Dictionary*, Gauhati, Assam: Publication Board, 1971, 1981.

The Student's English-Sanskrit Dictionary, by Vaman Shivram Apte. 1st ed. 1884; 2nd ed., "reprint with corrections from the 1st ed.," 1893; 3rd ed., rev. and enl., 1920; reprint of 3rd ed., Delhi: Motilal Banarsidass, 1960, etc.

Monier-Williams' English-Sanskrit dictionary (1851) was prepared before he undertook his Sanskrit-English dictionary (1872), and thus it was not able to benefit from his later work, but instead drew largely on Wilson's early Sanskrit-English dictionary (1819, 1832). No revised edition was ever prepared. Similarly, Apte's English-Sanskrit dictionary (1884) was prepared before he undertook his Sanskrit-English dictionary (1890), but his had the advantage of more predecessors to consult, including both of Monier-Williams' dictionaries, and particularly Borooah's English-Sanskrit dictionary (783 pages). It also had the advantage of having revised editions, the 1893 edition incorporating corrections marked by him in the 1st ed. before his death in 1892, and the 1920 edition having more than a thousand new words added by the publisher. Apte praises Borooah's work for its abundance of quotations from standard Sanskrit authors, while noting that Monier-Williams' work uses many equivalents that "appear more as coined words than classical expressions used by standard Sanskrit authors." So although Monier-Williams' dictionary (859 pages) is larger than Apte's (501 pages), in this case larger is not necessarily better.

INTRODUCTORY SANSKRIT STUDY

First Lessons in Sanskrit Grammar and Reading, by Judith M. Tyberg. Los Angeles: East-West Cultural Center, 1964, etc.

Introduction to Sanskrit, Part One, and Part Two, by Thomas Egenes. San Diego: Point Loma Publications, 1989, 1990, etc.; reprint, Delhi: Motilal Banarsidass, 1994, 2000, etc.

Sanskrit: Essentials of Grammar and Language, by Kurt F. Leidecker. 1st ed. 1934; reprint, 1966; 2nd ed., Adyar, Madras: The Adyar Library and Research Centre, 1976.

Learn Sanskrit in 30 Days, by K. Srinivasachari. Madras: Balaji Publications, 1972; rev. and enl. ed. 1974; 3rd ed. 1976; etc.; reprint, New York: Hippocrene Books, 1992.

Foundation Sanskrit, by David Hodgkinson. Delhi: Originals (an imprint of Low Price Publications), 1997; 2nd ed. 2000; etc.

Textbooks used in Sanskrit courses at universities usually move too fast to allow students to fully absorb everything that is covered at the time. Study of a simplified text beforehand can be very helpful in offsetting this drawback.

Tyberg's *First Lessons in Sanskrit Grammar and Reading* is based on James R. Ballantyne's *First Lessons in Sanskrit Grammar*, first published in 1851, which indeed states itself to be "intended to precede the study of any regular Sanskrit Grammar." Ballantyne's book was thoroughly revised by Lawrence A. Ware and Tyberg, and published by Theosophical University Press in 1941, then the only press in the U.S.A. that could set *devanāgarī* type. Based on her teaching with it, Tyberg continually revised this book: 2nd ed. 1944; with added reading lessons and new title, published in San Francisco, 1951; further additions for the 1964 edition listed here. This book's approach is to introduce only as much as is needed for each lesson, so that the student can use Sanskrit right away, and feel like he or she is making progress from week to week. It includes useful appendices listing noun and pronoun declension paradigms, verb conjugation paradigms, and the *saṃdhi* rules gathered together.

Thomas Egenes' *Introduction to Sanskrit, Part One* "is not a complete survey of Sanskrit grammar, or even a primer," but similar to Tyberg's in function, "is meant to be more of a 'pre-primer,' a basic step-by-step introduction to the fundamental aspects of the language" (p. vii). Like Tyberg's, it shows how to write the *devanāgarī* characters, but spreads this out over five lessons. Being confronted with learning forty-nine strange new characters, and all at once, can be overwhelming; but it is quite easy if you merely take one or two per day. The principle of

"small, learnable steps" has been followed in this book. It fills a real need in supplying an approach that does not rush past the all-important foundations of ample practice with simple sentences. It includes "answers to exercises" for students studying on their own. The only other such book that gives a key to its exercises is Coulson's (see below). Part Two utilizes a verse from the *Bhagavad-Gītā* in each lesson.

Leidecker's *Sanskrit: Essentials of Grammar and Language* presents an overview or outline of the language. For many of us, it is important to see a map of where we are going before entrusting ourselves to even the best of drivers. This book gives a list of all commonly used verb-roots, nearly 300, with meanings. It is these action-phonemes, rather than noun-roots, or thing-phonemes, which are the basic building blocks of the Sanskrit language. In fact, in the Hindu doctrine of *śabda-brahman*, or sound as *brahman*, these verb-roots are thought to be the basic building blocks of the universe itself. The book then shows how words, both nouns and verbs, are built from these verb-roots according to the regular processes of Sanskrit grammar.

Learn Sanskrit in 30 Days got its attention-getting title from the series it is published in, the National Integration Language Series, which includes most Indian languages; e.g., *Learn Tamil in 30 Days*, etc. Thus, it is not seriously proposing that you can learn Sanskrit in thirty days. It is, nonetheless, a helpful and fun little book, that provides you with a very good start. It begins with enlarged diagrams of the *devanāgarī* letters that include numbers and arrows to show the order and direction of the strokes used to write them (also found in Tyberg and Egenes). It includes many simple sentences written by the author, a learned Sanskrit teacher, in good, idiomatic Sanskrit.

Hodgkinson's *Foundation Sanskrit* is an indirect product of the very impressive St James Schools in London, in which Sanskrit is a required course for all students (ages 4 1/2 to 18). The author was educated there, before going on to Oxford. This book "is intended for anyone over the age of ten who wishes to begin a study of the language." It assumes a knowledge of the *devanāgarī* script, which is used throughout. It also uses the traditional Sanskrit grammatical terms rather than Western

ones. *Sandhi* has not been used in this introductory course. Each of the book's eighteen chapters introduces a grammatical principle with the help of a story.

SANSKRIT COURSE TEXTBOOKS

First Book of Sanskrit: Being a Treatise on Grammar with Exercises, by Ramkrishna Gopal Bhandarkar. 1st ed. 1864; 2nd ed. 1866; 5th ed. 1871; 12th ed. 1896; 25th ed. 1926; many reprints. *Second Book of Sanskrit: Being a Treatise on Grammar with Exercises,* by Ramkrishna Gopal Bhandarkar. 1st ed. 1868; 2nd ed. 1870; 6th ed. 1885; 17th ed. 1924; many reprints.

Primer of the Sanskrit Language, by A. F. Stenzler, translated into English, with some revision, by Renate Söhnen. London: School of Oriental and African Studies, University of London, 1992 (translation of *Elementarbuch der Sanskrit-Sprache,* 1868; 17th ed. 1980).

A Sanskrit Primer, by Edward Delavan Perry. 1st ed. 1885; 4th ed., New York: Columbia University Press, 1936; many reprints, both by Columbia University Press and by Indian publishers.

A Sanskrit Manual for High Schools, by R. Antoine. 2 vols. Calcutta: Xavier Publications, 1953, 1954; Part I, 15th impression 1995; Part II, 4th revised ed. 1970; reprint, 1982, etc.

A Rapid Sanskrit Method, by George L. Hart III. 1st ed. Madison: South Asian Studies, University of Wisconsin, 1972; reprint Delhi: Motilal Banarsidass, 1984, etc.

Sanskrit: An Introduction to the Classical Language, by Michael Coulson. London: Hodder and Stoughton (Teach Yourself Books), 1976; 2nd ed., revised by Richard Gombrich and James Benson, 1992; [new re-typeset edition], 2006.

Devavāṇīpraveśikā: An Introduction to the Sanskrit Language, by Robert P. Goldman and Sally J. Sutherland [Goldman]. Berkeley: Center for South [and Southeast] Asia Studies, University of California, 1980 (typescript eds. issued 1974, 1976); 2nd rev. ed. 1987; reprinted with corrections, 1992; 3rd rev. [and enl.] ed. 1999 (includes index); reprinted with corrections, 2002; reprinted with corrections, 2004.

Sanskrit: An Easy Introduction to an Enchanting Language, by Ashok Aklujkar. 3 vols. in 2, plus 5 tapes (soon CDs). Richmond, B.C.: Svādhyāya Publications, 1992; reprints, 2002, 2003, 2005; 1st ed. 1989, with title: *Sanskrit for English Speaking Adults.*

The Sanskrit Language: An Introductory Grammar and Reader, by Walter Harding Maurer. 2 vols. Richmond, Surrey: Curzon Press, 1995; [revised] reprint, 2001 (with added index).

Saṃskṛtasubodhinī: A Sanskrit Primer, by Madhav M. Deshpande. Ann Arbor: Center for South and Southeast Asian Studies, University of Michigan, 1997; 2nd ed. 1999; 3rd ed. 2001.

For about a hundred years, from the 1880s until the 1980s, Sanskrit instruction at American universities meant the "Perry-Whitney-Lanman method," i.e., Perry's *Sanskrit Primer* (1885), Whitney's *Sanskrit Grammar* (1879, see below), and Lanman's *Sanskrit Reader* (1884, see below). The drawbacks of this system for recent generations, among whom previous study of Greek and Latin can no longer be assumed, became clear through the appalling rate of attrition among first-year Sanskrit students. New materials were needed, and began to appear. Among the new primers to replace Perry's are Goldman and Sutherland's *Devavāṇīpraveśikā* (1980), Aklujkar's *Sanskrit: An Easy Introduction to an Enchanting Language* (1989), Maurer's *The Sanskrit Language* (1995), and Deshpande's *Saṃskṛtasubodhinī* (1997). One or other of these has generally been adopted at Western universities now. Another book, Coulson's *Sanskrit* (1976), even though published in the "Teach Yourself" series, has also been used as a university course textbook. Conversely, the textbooks by Aklujkar and Maurer, even though written for a course with a teacher, are suitable for independent study. For independent study, these two may be used by those who have no previous foreign language background, while Coulson's book is more suited to those who have some foreign language background.

Characteristic of the earlier primers that assumed linguistic background is to tell you what part of speech a particular word is, but without explaining it further or giving a translation of it. Thus, for example, Stenzler (1868, p. 76) tells you only that the word *kriyamāṇa*, from the root *kṛ*, "to make," is a present passive

participle, assuming you know what that part of speech is and how to translate it. By contrast, Deshpande (1997, p. 172) gives five examples of the Sanskrit present passive participle along with English translations, and four sentences illustrating its use, also with English translations, showing that *kriyamāṇa* would be translated as "being made" (or done). Here follow comments on each individual book, listed by date of first publication.

Bhankarkar's *First Book of Sanskrit,* first published in 1864, was one of the first Sanskrit primers written in English in India. Its frequent revisions and reprintings, right up to the present, show that it has been successful there. It is designed to be used with a teacher, such as may be found throughout India, since its lessons must be supplemented with oral explanations. While it adopts the terminology of the English grammarians of Sanskrit, as stated in the preface to the *Second Book of Sanskrit,* it strictly follows Pāṇini, and most of its rules are mere translations of his *sūtras.* In this preface, Bhandarkar explained the sense of the aorist verb, based on his observations of its usage in the *Aitareya Brāhmaṇa* when it was still a living form. Its sense resembles, he says, that of the English present perfect, e.g., "I have read the book," and this agrees with what Pāṇini said about it.

Stenzler's *Primer of the Sanskrit Language* is a translation of the 17th edition of a German text first published in 1868, which has obviously been in considerable use ever since then. It is not a primer in the normal sense, in that it does not give a series of lessons. Rather, it gives a concise grammar, pp. 1-94, followed by "Texts for translation," pp. 95-120, all of which are taken from original Sanskrit sources. Those of the first group, pp. 95-101, are used to illustrate sections of the grammar. The texts of the second group, starting with the Nala story (first five chapters), function as a reader. A glossary is provided on pp. 122-157. The translator says, "this primer is not primarily intended for self-instruction; it needs a teacher to give the necessary additional information and to provide the students with separate exercise material, in order to develop their skills."

Perry's *Sanskrit Primer* is based on a Sanskrit primer written in German by Georg Bühler. But unlike Bühler's, which kept to the native Indian system of grammar, Perry's followed the all

new description found in Whitney's *Sanskrit Grammar.* It is thus intended to be used in conjunction with this book. Perry tells us that, "The Primer can be finished by earnest students in sixteen or seventeen weeks, reckoning three lessons per week," and that "After that Lanman's Sanskrit Reader, an introduction to which this work is partly intended to be, should be taken up." This method was successful for many decades, as long as students already had a background in Greek and Latin. By drawing on this background, the essentials of Sanskrit could be covered in Perry's relatively brief 230 pages. For students not having this background, this primer has been less successful.

Antoine's *Sanskrit Manual for High Schools* appears to be modelled on Bhandarkar's successful primers, but gives more explanations. It, too, is used extensively in India, including by pandits hired to teach Western adults. It is designed to be taught very slowly over about four years of high school, though of course an adult can go through it much more quickly. It is unique in that it lays greater stress on translation from English to Sanskrit than on translation from Sanskrit to English. These two volumes include many useful charts, and clear explanations of the elements of grammar. In particular, the various uses of the cases are given and illustrated here more clearly than in the full grammars of Whitney and Kale. Likewise the passive verb construction is clearly explained by showing the transformation of a sentence from active to passive and passive to active.

Hart's *Rapid Sanskrit Method* was developed for a course at University of Wisconsin (Madison) in 1971-72, when few other options than Perry's 1885 primer existed. It is designed for the first semester of a two semester school year. It is relatively brief, like Perry's, and unlike those listed below. It draws largely on Daniel Ingalls' method, which Hart learned from him while at Harvard. "I can only repeat his advice at this point; that, while class study is essential for a Sanskritist, it is equally essential that he supplement his study with extensive Sanskrit reading on his own after the first year." Thus, much of the method referred to pertains to study after the first year, so is not found in this book. This method emphasizes gaining fluency in reading "simple Sanskrit" by the rapid reading of texts such as the *Mahābhārata*

(including the *Bhagavad-gītā*) and the *Kathā-sarit-sāgara*. "I would stress that no matter what field of Sanskrit a student wishes to investigate, fluency in simple Sanskrit is a prerequisite. I have found that students who cannot read easy Sanskrit with facility simply cannot handle more difficult texts, no matter how much effort they put forth, for they lack an intuitive model for the structure of the language, something which can be acquired only by extensive rapid reading of the sort which cannot be carried on in the more technical subjects." This book, as stated, does not contain this rapid reading material, but covers the basic elements of grammar in preparation for it.

Coulson's *Sanskrit: An Introduction to the Classical Language* was written for the Teach Yourself Books series. It is a complete Sanskrit course that can by followed without a teacher, since explanations of Sanskrit usage that might normally be given orally are here written out, and, unlike the other primers, it provides keys to the exercises. However, as professor of Sanskrit at Edinburgh University, and during his time (he died in 1975), Coulson could expect students to come in with previous foreign language study. This is expected here in his book as well. Thus, knowledge of grammatical terminology and linguistic concepts is assumed. This book includes or utilizes roman transliteration throughout, although it employs its own system of punctuation marks for this, whose functions are not immediately apparent. Unlike many primers, its exercises and examples are almost all taken directly from Sanskrit texts, not made up. They are taken from the prose dialogue of the major dramas, so this genre of literature is the book's focus. The book includes information on how to read a Sanskrit commentary, an important subject that is not treated in other primers (pp. 258-262; new 2006 ed. pp. 218-221).

Goldman and Sutherland's *Devavāṇīpraveśikā* was written by them after extensive work in India. It is designed for the first two quarters of a three quarter school year, such as is used at University of California (Berkeley), where it was developed. It is meant to be used with a teacher, but it does not assume previous foreign language study. It was really the first of the new primers that did not assume this. Four audio tapes to go with it can be

obtained separately. This book utilizes the traditional Sanskrit grammatical terminology, because as stated by Goldman, "there seems to me to be no reason whatever to abandon the precise and sophisticated terminology of the Indian grammarians for the poorly adapted and often simply misleading terminology of classical grammars." This also has the advantage of facilitating interface with native grammars. The traditional terms used here are given after lesson 7 in *devanāgarī* script only. Besides utilizing traditional terminology, it also retains traditional grammatical classifications, such as the ten verb *gaṇas* used by Pāṇini, which Whitney had reduced to eight. Another feature is the citing of paradigms in the traditional Indian manner, in which they have been learned and recited for ages. The lessons clearly explain the inner workings of compounds; and their *vigraha*, or traditional analysis, is illustrated. The exercises and readings are based on the *Rāmāyaṇa*, as the authors are General Editor and Associate Editor of the Vālmīki Rāmāyaṇa Translation Project.

Aklujkar's *Sanskrit: An Easy Introduction to an Enchanting Language* is based on his decades of experience teaching at University of British Columbia, so it is designed primarily for adult students outside of India. Although it would normally be used in a class with a teacher, it is fully suitable for independent study. This is because it provides extensive explanations that do not assume any prior foreign language study, and it comes with five tapes (or CDs). Thus, individuals studying on their own can read and understand the grammar, and can hear the sounds. Aklujkar notes that attempts to teach Sanskrit grammar in one semester, as is usual in the West, are largely self-defeating. He prefers about three semesters, and provides sufficient materials to do this in his three volumes. Volumes 1 and 2, giving the lessons (36) and the glossaries respectively, are bound together. Volume 3, giving the exercises, is a separate slim volume for ease in taking to class. The lessons use roman transliteration, while the exercises use *devanāgarī*. Volume 1 also includes in its second part a reference grammar consisting of 25 appendices. This allows fuller material on grammar to be provided, while not burdening the lessons with material that is not immediately relevant. Aklujkar has long been working on a critical edition of

Bhartṛ-hari's *Trikāṇḍī* or *Vākyapadīya* with its commentaries, the primary source on the philosophy of sound, or the language principle, as *brahman*, and its expression in grammar.

Maurer's *The Sanskrit Language: An Introductory Grammar and Reader* is written in an easy style, and is by all accounts one of the most user friendly Sanskrit course textbooks yet to appear. It is based on his long experience of teaching this language at University of Hawai'i. It is truly a labor of love, in that his love for the language comes through on every page, making the learning experience much more enjoyable. Most new students today have no knowledge of grammar, so he teaches English grammar first, in order to explain the Sanskrit grammar, in each new section. Like Aklujkar, Maurer prefers that Sanskrit be taught more slowly: "Volume I, the instructional manual, contains thirty-two lessons, which my use of this work in its earlier drafts has shown can be comfortably covered in two academic years, sixteen lessons each year, in a class that meets three times a week in fifty-minute sessions." Volume 2 gives the first five chapters of the famous Nala story along with notes, as does Lanman in his *Sanskrit Reader*, then 55 pages of paradigms of noun declensions and verb conjugations, a section on *sandhi* rules, an essay on "Sanskrit and Its Relationship to the Other Indo-European Languages," and finally the glossaries. An index has been added in the 2001 reprint. It gives, before the lessons start, an extensive chapter on the system of writing. Self-study students will need to learn this well, since the lessons from the first use *devanāgarī* script, with only a little transliteration.

Deshpande's *Saṃskṛtasubodhinī* was developed during two decades of teaching it at University of Michigan. Thus what started as drafts in 1976 was finalized and published in 1997, with second and third editions in 1999 and 2001 incorporating minor corrections only. The author tells us, "The book is not designed for self-study, and assumes that the instructor knows a great deal more Sanskrit than what is contained in this book and can provide more detailed explanations if demanded by students." It does not utilize traditional Sanskrit grammatical terminology as its primary grammatical terminology, like the *Devavāṇīpraveśikā* does, although it often includes this in paren-

theses after the English grammatical terms it uses. It dispenses with roman transliteration after Lesson 2, and from Lesson 3 onward uses only *devanāgarī* script for the Sanskrit. This book includes a large number of helpful grammatical lists and paradigms, such as the declensions of irregular nouns, and, like Aklujkar's, but unlike the others, a full listing of the numerals from 1-100. Of special note is the grouping together of several kinds of participles in Lessons 20-22, with the remainder given in Lesson 35. Participles are widely used in classical Sanskrit, unlike in English, and their various kinds need to be known. Deshpande has critically edited and translated the *Śaunakīyā Caturādhyāyikā* with commentaries, a Vedic phonetic treatise, for the Harvard Oriental Series.

SANSKRIT READERS

A Sanskrit Reader; Text and Vocabulary and Notes, by Charles Rockwell Lanman. Cambridge, Mass.: Harvard University Press, 1884; many reprints, both by Harvard University Press and by Indian publishers.

A Sanskrit Reader; Containing Seventeen Epic and Puranic Texts, with a Glossary, by J. Gonda. Utrecht: N.V. A. Oosthoek's Uitg. Mij., 1935.

Bhagavad Gītā; With Saṃskṛt text, free Translation into English, a Word-for-Word Translation, an Introduction to Saṃskṛt Grammar, and a complete Word Index, by Annie Besant and Bhagavan Das. London and Benares: Theosophical Publishing Society, 1905; 2nd ed., Adyar, Madras: Theosophical Publishing House, 1926; 3rd ed. 1940; 4th ed. 1950; 5th ed. 1962; 6th ed. 1973; etc.

Rāmopākhyāna—The Story of Rāma in the Mahābhārata; An Independent-study Reader in Sanskrit, by Peter Scharf, London and New York: RoutledgeCurzon, 2003.

Lanman's *Sanskrit Reader* has long been and still remains the standard and most widely used Sanskrit reader. It contains selections from easier works, including the famous Nala story (first five chapters) from the *Mahābhārata,* twenty stories from

the *Hitopadeśa* (cognate with Aesop's fables), six stories from the *Kathā-sarit-sāgara,* and some selections from the *Laws of Manu*. It then gives thirty-one hymns from the *Ṛgveda,* followed by selections from the *Black Yajurveda* and various *Brāhmaṇas,* and a couple selections from the *Gṛhya Sūtras.* All selections are in *devanāgarī* script. A glossary containing all words is included, with the entries in roman transliteration. This is followed by extensive grammatical notes on the readings.

Gonda's *Sanskrit Reader* is long out-of-print, and perhaps never gained widespread use because its selections are all in roman transliteration rather than *devanāgarī.* It, like Lanman's, includes a complete glossary, but unlike Lanman's, has only two pages of grammatical notes. Nonetheless, its selections, thirteen from the *Mahābhārata* and four from the Purāṇas, are of much interest, and would make excellent choices for "rapid reading" (see above, *A Rapid Sanskrit Method,* by George Hart, under Sanskrit Course Textbooks).

While Besant/Das's *Bhagavad Gītā* is not a Sanskrit reader per se, we have found no better text for a second-year reader. All agree that the *Bhagavad Gītā* is an excellent choice for second-year Sanskrit, being written in comparatively easy epic Sanskrit, but many teachers object to using an edition that includes English translation, and even word-by-word meanings. With the bulk of the student's time put into dictionary look-up, however, little is left for the all-important syntax. Students can end second-year Sanskrit with considerable skill in using the dictionary, which is useful, or with an understanding of how to construe a verse, which is more useful. In either case, using the *Bhagavad Gītā,* they will have studied a vocabulary of some 3000 words. While the dictionary method is what is normally used in the West, providing students with the meanings is the normal method used in the East. The word-by-word meanings provided by Das are very carefully done, usually giving the basic meaning of the word, not necessarily how it was taken in the translation. But following Besant, he uses Biblical English for some words. Sanskrit verb-forms, such as participles, are carefully translated by matching English verb-forms. This can help check whether one has understood the Sanskrit verb-form correctly, without

spelling out what the parts of speech are, like in Winthrop Sargeant's *Bhagavad Gītā* (which, in any case, is too frequently inaccurate; for this, one may check Prahlad C. Divanji's *Critical Word-Index to the Bhagavadgītā*, Bombay: 1946; reprint, New Delhi: 1993). *Devanāgarī* script is used throughout. Full *vigraha*, or traditional delineation of compounds, is given. This is not easy to find elsewhere. The order of the words as they occur in the verses is left unchanged in the word-by-word meanings. A disciplined student, using the word meanings given, and with a knowledge of cases and tenses, can concentrate on learning to "think them" in the Sanskrit verse order, checking the construal with the accompanying translation by Besant. Time spent on this is likely to be more productive in learning to read Sanskrit than the same time spent on using the dictionary. Besant's "free translation," is quite adequate to check one's construal with. We may recall that it passed through the hands of some of the best pandits of Benares: Pramada Das Mitra, Ganganatha Jha, Kali Charan Mitra, Upendranath Basu, and lastly Bhagavan Das. So, while it makes no claims to be literally accurate like Franklin Edgerton's translation, it is by no means unreliable.

Scharf's *Rāmopākhyāna* is a welcome new Sanskrit learning tool. Although it, like the Besant/Das *Bhagavad Gītā*, is not a Sanskrit reader per se, it certainly can be an independent-study reader, as it calls itself. The *Rāmopākhyāna* is the Rāma story as told briefly in the third or Āraṇyaka-parva of the *Mahābhārata*, in 728 verses. It is thus similar to the *Bhagavad Gītā* (700 verses) in length. Both, coming from the same source, and thus being written in the comparatively easy epic Sanskrit, are ideal choices for second-year Sanskrit. This book gives each Sanskrit verse in *devanāgarī* script, followed by roman transliteration; then again in roman script with the words separated and *sandhi* resolved, along with coded grammatical descriptions. Thus, for nouns and adjectives, a code such as n1s or m6p will indicate gender, case, and number; e.g., neuter, 1st case or nominative, singular, and masculine, 6th case or genitive, plural, respectively. Then follows a word-by-word listing, in roman script, of the words in undeclined form, giving the part of speech and the meaning. Thus, "*janman*, noun, birth." This may also include the word's

derivation or etymology. For verb-forms, the listing gives the *upasarga* or prefix, the root, the root class, the meaning of root, and the suffix(es). The listings also give the *vigraha*, or analysis of compounds, as does the Besant/Das *Bhagavad Gītā*, long the only source we knew of that gave this. Then comes a re-statement of the verse in Sanskrit prose, in *devanāgarī* script. After that are given syntactic and cultural notes. Lastly is given an accurate English translation of the Sanskrit verse. So it gives in 945 pages by far the most information of any existing Sanskrit reader.

SIMPLIFIED SANSKRIT GRAMMARS

A Sanskrit Grammar for Students, by Arthur A. Macdonell. 1st ed. 1901; 2nd ed. 1911; 3rd ed. 1927; reprint of 3rd ed. Oxford: Oxford University Press, 1950, etc.; reprint of 3rd ed. Delhi: Motilal Banarsidass, 1974, etc.

A Concise Elementary Grammar of the Sanskrit Language; with Exercises, Reading Selections, and a Glossary, by Jan Gonda, translated from the German by Gordon B. Ford, Jr. (of *Kurze Elementar-Grammatik der Sanskrit-Sprache*, 4th ed., Leiden: E. J. Brill, 1963). University, Alabama: University of Alabama Press, 1966, etc.

Macdonell's *Sanskrit Grammar for Students* was originally based on his 1886 abridgement of Max Müller's 1870 *Sanskrit Grammar for Beginners* (see below, under Sanskrit Reference Grammars). It was written to eliminate what Macdonell had found to be unessential in an elementary grammar. "It was also partly due to my conviction that the existing Sanskrit grammars, being too much dominated by the system of Pāṇini, rendered Sanskrit unnecessarily hard to learn. . . . the native Indian system is incompatible with the practical methods of teaching and learning in the West. . . . All such matter has been eliminated in the present work, not from any prejudice against the Indian grammarians, but solely with the intention of facilitating the study of the subject by supplying only such grammatical data of the actual language as have been noted by scholars down to the present time. Vedic forms have also been excluded. . . . I made it

my guiding principle to leave out all matter that is found exclusively in Vedic literature or in the Hindu grammarians, the aim I had in view being to describe only such grammatical forms as are to be met with in the actual literature of post-Vedic Sanskrit" (3rd ed., pp. vii, xviii). He then made many additions to his original abridgement of Müller's grammar, thereby making it "practically a new book." This new book, now in Macdonell's name only, and with the new title listed here, "is intended to supply a complete account of Classical Sanskrit" (3rd ed., p. v). Macdonell also wrote *A Vedic Grammar for Students,* which corresponds paragraph for paragraph with this book, allowing easy comparison of classical and Vedic Sanskrit.

Gonda's *Concise Elementary Grammar of the Sanskrit Language* was translated from German for use in a Sanskrit class "designed primarily for linguists who wish to acquire a knowledge of Sanskrit grammar as rapidly as possible. Professor Gonda's book is ideal for this purpose. The grammar is presented in a clear and thorough way and is accompanied by twenty useful translation exercises. In addition, there are thirteen well chosen reading selections and a Sanskrit-English glossary containing every word which occurs in the translation exercises and reading selections" (Translator's Preface). It is very concise, the grammar portion covering only 96 pages, and uses roman transliteration throughout. The exercises, etc., allow it to also be used as a primer, like Stenzler's (see above). Gonda has written prolifically on Indo-European linguistics, Sanskrit, and the Vedas.

SANSKRIT REFERENCE GRAMMARS

A Practical Grammar of the Sanskrit Language; Arranged with reference to the Classical Languages of Europe, for the use of English Students, by Monier Williams. 1st ed. 1846, with title: *An Elementary Grammar of the Sanscrit Language* (this ed. reprinted, New Delhi: Cosmo Publications, 2005); 2nd ed. [greatly enlarged] with new title as here listed, Oxford: University Press, 1857; 3rd ed., "much enl. and improved," 1864 (this ed. reprinted, Varanasi: Chowkhamba Sanskrit Series Office, 1962);

4th ed., "enl. and improved," 1877; reprint, New Delhi: Oriental Books Reprint Corp., 1978; reprint, New Delhi: Munshiram Manoharlal Publishers, 2000 (omitting the last 3 pages, "List of Compound or Conjunct Consonants").

A Sanskrit Grammar for Beginners, in Devanâgarî and Roman letters throughout, by F. Max Müller. 1st ed., London, 1866 (this ed. reprinted, New Delhi: Munshiram Manoharlal Publishers, 2000); 2nd ed., rev. and accentuated, 1870; reprint, New Delhi: Asian Publication Services/Asian Educational Services, 1975, etc.; reprint, New York: Hippocrene Books, 2004; reprint, Delhi: Parimal Publications, 2001 ("new composed," i.e., re-typeset, omitting the accents and introducing many typographical errors).

A Grammar of the Sanskrit Language, by F. Kielhorn. 1st ed., Bombay, 1870; 2nd rev. ed. 1880 (this 266 p. ed. reprinted, New Delhi: Cosmo Publications, 1976); 4th rev. ed. 1896; 5th rev. ed. 1912 (he died in 1908; the 4th and 5th eds. both have 285 pp.); reprint, Varanasi: Chowkhamba Sanskrit Series Office, 1970 (called 6th ed., includes his 1896 preface to the 4th ed., also has 285 pp.).

Sanskrit Grammar, Including both the Classical Language, and the older Dialects, of Veda and Brahmana, by William Dwight Whitney. 1st ed., Leipzig, 1879; 2nd [rev.] ed., Leipzig, 1889; reprint, Cambridge, Mass.: Harvard University Press, 1921, etc.; reprint of the 1924 Leipzig 5th ed., i.e., printing, Delhi: Motilal Banarsidass, 1962, etc. (the Harvard reprint includes an errata list on p. [552]; the Delhi reprint does not, but only 2 of its 36 items have been corrected in this otherwise identical edition); reprints by other Indian publishers, 1995, etc.; reprint of the 1896 3rd ed., i.e., printing, Mineola, N.Y.: Dover Publications, 2003 (the 2nd ed. plus a 4-item errata list).

The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language. A Supplement to his Sanskrit Grammar, by William Dwight Whitney. 1st ed., Leipzig, 1885; reprint, New Haven, Conn.: American Oriental Society, 1945 (American Oriental Series, vol. 30); reprint, Delhi: Motilal Banarsidass, 1983, etc.

A Higher Sanskrit Grammar, for the Use of Schools and Colleges [later printings have: *for the Use of School and College Students*], by Moreshwar Ramchandra Kale. Bombay: Gopal Narayan &

Co., 1894; 5th ed. 1918; 7th ed. 1931; etc.; reprint, Delhi: Motilal Banarsidass, 1960, etc.

New Model Sanskrit Grammar, by D. Krishna Iyengar. 2 vols., Madras: The Samskrit Education Society, 1968, 1969.

A Dictionary of Sanskrit Grammar, by Kashinath Vasudev Abhyankar and J. M. Shukla. Baroda: Oriental Institute, 1961; 2nd rev. ed. 1977 (Gaekwad's Oriental Series, no. 134).

For about a century, Whitney's *Sanskrit Grammar* has been, and still remains, the standard reference grammar used in the English-speaking West. Before that, those of Monier Williams and Max Müller were much used. For English-speaking India, Kale's *Higher Sanskrit Grammar* is the most widely used. For a time, Kielhorn's grammar was also much used there, and its German translation is used in Germany even today. Whitney's grammar differs from the other four mentioned, in that it is not based on native Indian grammars such as Pāṇini's, but rather has described Sanskrit independently. This new approach was much welcomed in the West, and Perry based his *Sanskrit Primer* on it (see above). But in recent decades there has been greater appreciation for the native system, and several new primers have appeared in place of Perry's. However, no new grammar has yet appeared in place of Whitney's. This need still remains. In the meantime, many in the West are now also using Kale's grammar, and those of Monier Williams and Max Müller have recently been reprinted. Here follow comments on the various grammars, listed by date of first publication.

Monier Williams' *Practical Grammar of the Sanskrit Language* started out as *An Elementary Grammar of the Sanscrit Language* in 1846, having 212 + 48 pages. It was much expanded for its 2nd through 4th editions under the new title, all published from Oxford in 1857, 1864, and 1877, having 369 pp., 409 pp., and 417 pp., respectively. It thus enjoyed much success in Britain, fully describing Sanskrit grammar, and presenting the elements of the native system in a comprehensible manner. No further revisions were prepared after 1877. Monier Williams died in 1899, just after completing the 2nd revised and greatly enlarged edition of his *Sanskrit-English Dictionary*.

Max Müller's *Sanskrit Grammar for Beginners* has a rather misleading title. It is a detailed work in 300 large format pages that belongs here with the Sanskrit reference grammars rather than with the simplified Sanskrit grammars. Indeed, Macdonell abridged this grammar to form the basis of his *Sanskrit Grammar for Students*, a simplified grammar. Müller put much effort into gathering information from the native grammars for this book, giving references to Pāṇini throughout. It is largely this material that Macdonell deleted. Müller does not treat Vedic Sanskrit here, even though he had by then completed four volumes of his edition of the *Ṛg-Veda* with Sāyaṇa's commentary.

Kielhorn's *Grammar of the Sanskrit Language* was requested from him by the Director of Public Instruction of the Bombay Presidency when Kielhorn was Professor at the Deccan College, so it is intended primarily for Indian students. It is the shortest of the Sanskrit Reference Grammars listed here, at 285 pages. This is because it is a model of conciseness, yet comprehensive. His goal was correctness, so it is accurate and reliable. He writes, "I have considered it the safest plan not to give any rules nor to put down any forms without the authority of the best native grammarians." Kielhorn went on to prepare an edition of the great *Mahābhāṣya* commentary on Pāṇini's grammar.

Whitney's *Sanskrit Grammar* became the standard reference grammar used in the English-speaking West, both because of its comprehensiveness and its new approach. It attempted to analyze Sanskrit from the standpoint of the then new field of linguistics, and describe it as we find it, independently of how it was analyzed and described by the native Indian grammatical tradition. Whitney was undeniably a linguistic genius, although he has been characterized by Coulson as "startlingly arrogant." Whitney's linguistic output was prodigious in quantity and wide-ranging, including a comparison of the Greek and Latin verbs (1850), books on general linguistics (1867, 1873-74, 1875), a German grammar (1869), a German reader (1870), and a German-English dictionary (1871), a French grammar (1886), an English grammar (1877), and the massive English Century Dictionary (6 vols., 1889-91), as well as, from Sanskrit, a translation of the *Sūrya-Siddhānta* (1860, on astronomy), and editions

and translations of two *Prātiśākhyas* (1862, 1871, texts on Vedic phonology), and of the *Atharva-Veda* (ed. 1855-56, trans. 1905). He had also studied Persian, Arabic, Egyptian, and Coptic in the early 1850s. He clearly had a wide linguistic background to draw upon when he wrote his Sanskrit grammar (1879). In his day ethnocentrism was the norm, so not surprisingly he felt that he could analyze Sanskrit better than Pāṇini and millenniums of native scholarship had. He wrote his grammar accordingly, often abandoning their classifications and substituting his own, from his study of historical linguistics. He includes extensive material on the older Vedic Sanskrit, and uses this in his analysis of the later classical Sanskrit. For example, he marks the accent throughout (as did Müller before him), even though this is not found in classical Sanskrit, but only in Vedic. Although his, like Müller's, lacks a section on syntax, the full treatment of both Vedic and classical Sanskrit makes this the most comprehensive Sanskrit reference grammar in English.

Whitney's *Roots, Verb-forms and Primary Derivatives of the Sanskrit Language* forms a supplement to his *Sanskrit Grammar*. It is a work of great practical use. While the most highly inflected verb in English, "be," has a grand total of eight forms, a Sanskrit verb can have literally hundreds of inflected forms. Obviously a dictionary cannot list these all, so only lists the verb by its root. This means that a very large number of verb-forms are not listed in the dictionary. This book lists, under each root, specimens of its conjugational forms in the various tenses, and its primary derivatives, found in use. This is very helpful for identifying specific verb-forms and their meanings.

Kale's *Higher Sanskrit Grammar* is to English-speaking India much like what Whitney's *Sanskrit Grammar* is to the English-speaking West: the most widely used reference grammar. But unlike Whitney, Kale had a high regard for Pāṇini's traditional grammar. He, like his countrymen, considered it a science whose very study was of great educational value, in that it developed ability in synthetic thought, so he wrote his grammar accordingly. "To split up, therefore, a general rule of the ancient Indian grammarians into a number of the particular cases it comprehends, as is done by some modern writers on Sanskrit

grammar, is not to build up but to destroy. . . . For a Grammar, then, to be practical and correct, in my humble opinion, it must be based on indigenous works understood and studied in their genuine scientific spirit. . . . I have closely followed Pāṇini as explained by Bhaṭṭoji Dikshit. . . . Many of the rules given are translations of the Sūtras of Pāṇini" (p. ii). Kale's grammar includes many uncommon paradigms, a 68-page chapter on syntax that "contains almost everything given in the first 20 chapters of Prof. Apte's *Guide to Sanskrit Composition,* the same original having been followed by both," and a 156-page appendix prepared by Uddhavāchārya Aināpure entitled *Dhātukosha,* "containing almost all the roots in Sankrit and giving the 3rd pers. sing. in the important tenses and moods" (it also includes English meanings). It should be noted that books such as this one have significant misprints. Kale is known for his editions and translations, with notes for students, of virtually all the great Sanskrit literary works, such as the *kāvyas* of Kālidāsa.

Iyengar's *New Model Sanskrit Grammar,* published by the Samskrit Education Society, Madras, is listed as a representative example of some of the many useful books for learning Sanskrit being published in India, that cannot possibly all be listed here. This grammar "is a record of the way in which an enthusiast in advanced age mastered the difficult subject dealt with here." "Sri Krishna Iyengar had started his study of Sanskrit grammar to help him to teach it to his own children and the manuscript he had offered was under preparation by him for sixteen years, from 1944 to 1960" (from the foreword by V. Raghavan). T. Ramachandra Sastri, Vyakarana Siromani (eminent Sanskrit teacher) from the Sanskrit College at Sriperumbudur, revised the manuscript for publication, "bestowing on the work an amount of labor equal to that of the author." It follows the program of the Samskrit Education Society of teaching "Pāṇini pre-digested." To achieve this the author has presented detailed panoramic tables of the conjugational forms of verbs from 711 roots, "so that the forms can catch the eye of the student, during the panoramic view and get themselves easily imprinted in his mind." The first volume (341 pages) is on verbs, and half of it is devoted to these well-prepared and very useful verb charts. The

second volume (pp. 343-486) deals with the alphabet, *sandhi,* nouns, compounds, etc., which are meant to come first, though this volume was published second. Like Pāṇini's, this grammar has no section on syntax per se.

A Dictionary of Sanskrit Grammar, is of course, not a reference grammar, but is listed here because of its great reference value in working with the traditional grammatical terminology, used in almost all books on Sanskrit published in India. It is now used in Sanskrit textbooks published in the West as well, such as the *Devavāṇīpraveśikā* (though the latter has its own glossary of grammatical terms). The author, K. V. Abhyankar, prepared this dictionary as a result of a lifetime's work on Sanskrit grammar. It fully covers Pāṇini's grammar, including the *Mahābhāṣya* of Patañjali and the *Kāśikā Vṛtti,* terms from other systems such as the *Kātantra,* and full coverage of the Vedic *Prātiśākhyas.* Its second edition was revised by J. M. Shukla, a former student of Abhyankar, at the latter's request. An important use of this dictionary is in working with Sanskrit commentaries, which frequently give explanations using grammatical technical terms. Its terms are listed in *devanāgarī* script (but defined in English).

SANSKRIT SYNTAX

The Student's Guide to Sanskrit Composition; A Treatise on Sanskrit Syntax for the Use of Schools and Colleges, by Vāman Shivarām Āpte. 1st ed., Poona, 1881; 2nd rev. ed. 1885; 3rd rev. ed. 1890; 25th ed., Varanasi: Chowkhamba Sanskrit Series Office, 1963, etc.; reprint, New Delhi: Eastern Book Linkers, 1995, etc.

Sanskrit Syntax, by J. S. Speyer/Speijer. Leyden: E. J. Brill, 1886; reprint, Delhi: Motilal Banarsidass, 1973, etc.

Sanskrit Syntax, by Irach J. S. Taraporewala. Delhi: Munshiram Manoharlal, 1967.

Apte's *Student's Guide to Sanskrit Composition* has been widely used in India to teach Sanskrit syntax, as may be seen by the large number of its reprints. It contains numerous examples to illustrate the principles of Sanskrit syntax, always taken from

classical Sanskrit literature, particularly the famous dramas, plays, and poetry (*kāvya*). It was also this literature from which Apte drew the additional type of vocabulary that distinguishes his two Sanskrit-English dictionaries. The present book of 400+ pages includes Sanskrit-English and English-Sanskrit glossaries of the less common words found in the examples cited, since the examples do not include English translation. It is written in lesson format, and designed for use with a teacher.

Speyer's *Sanskrit Syntax* is designed as a work of reference. Sanskrit syntax poses special difficulties for speakers of European languages, since the syntax of the latter is determined by word order, while the syntax of Sanskrit is determined by inflectional endings, i.e., noun declensions and verb conjugations, rather than by word order. This necessitates learning a new way to think, a non-linear way. This book was the first on Sanskrit syntax written in Europe, and still remains the only one written in English by a Westerner. The author states in his preface that "it may be judged, what it is, as a first attempt, and an attempt undertaken by a foreigner." It, like Apte's, is a work on the syntax of classical Sanskrit, not Vedic. It refers to the rules of Pāṇini whenever applicable, as well as making comparisons with Greek and Latin. It draws on a wider range of Sanskrit writings than Apte's, while Apte's quotes more examples.

Taraporewala's *Sanskrit Syntax* is a series of six lectures given in 1937, so is not a syntax textbook like Apte's, nor a reference syntax like Speyer's. These lectures are nonetheless of considerable value. The author knew not only English, Sanskrit, and his native Gujarati, but also German, Arabic, Persian, Pahlavi, and Avesta, had studied Greek and Latin, and was a professor of comparative philology. His translation of the Avesta Gāthās broke new ground in following his principle that a unit of meter is a unit of sense. The ancient Gāthic dialect of Avesta is in many ways closer to Vedic Sanskrit than is classical Sanskrit. This linguistic background led to some important insights in his lectures, particularly on the early Sanskrit verb system, which must be reconstructed because no grammars describing it exist. "It is only when we contemplate the Grammar of the Vedic Language and when we compare the language

with others like Homeric Greek or Avesta, that we can see the framework complete. We then realise that the verbal system preserved in later times and described by Pāṇini is but a broken down remnant of a very elaborate verbal system" (p. 64).

SANSKRIT STUDY AIDS

Sanskrit Pronunciation: Booklet and Audio, by Bruce Cameron Hall. Pasadena: Theosophical University Press, 1992.

Sanskrit Sandhi and Exercises, by M. B. Emeneau and B. A. van Nooten. Berkeley and Los Angeles: University of California Press, 1952; 2nd rev. ed. 1968.

Dhāturūpakośa; Compiled for the Use of Sanskrit Students, by Dharmaraja [Dharmaraje in 1990 reprint] Narayen Gandhi. 1st ed., Ratnagiri, 1877; 2nd through 6th editions, all revised, 1883, 1887, 1899, 1908, 1914; reprint of 6th ed., Delhi: Sri Satguru Publications, 1990, etc.

Rūpacandrikā, by Rāmacandra Jhā. Varanasi: Chowkhamba Sanskrit Series Office, 4th ed. 1957; 5th ed. 1965; 14th ed. 1997 (Haridas Sanskrit Series, vol. 156).

Rūpacandrikā, by Brahmanand Tripathi. Varanasi: Chaukhamba Surbharati Prakashan, 3rd ed., 1997.

Śabda-rūpāvalī, by Yudhiṣṭhira Mīmāṃsaka. Amritsar: Śrī Rāmalāla Kapūra Trust, 1968.

Sanskrit Manual; A Quick-reference Guide to the Phonology and Grammar of Classical Sanskrit, compiled by Roderick S. Bucknell. Delhi: Motilal Banarsidass, 1994, etc. (the 1996 reprint has an errata list on p. [256]).

Scholastic Sanskrit: A Handbook for Students, by Gary A. Tubb and Emery A. Boose. New York: American Institute of Buddhist Studies and Columbia University Press, 2006.

Hall's *Sanskrit Pronunciation* should be studied by all who read literature containing Sanskrit words. The accompanying tape or CD makes it an effortless way to learn "to pronounce Sanskrit words so that they are recognizable to Indian scholars" (p. 1). The booklet contains "Sanskrit words often found in

theosophical texts, with brief definitions." It includes terms from both Hinduism and Buddhism that are commonly used in writings on those subjects as well.

Sanskrit Sandhi and Exercises is a small booklet of 26 pages, listing the *sandhi* rules and giving exercises from which to learn them. *Sandhi* is the change that dissimilar sounds naturally undergo upon meeting, which in Sanskrit are written out. This booklet was prepared because the *sandhi* rules are not easy to use from Whitney's *Sanskrit Grammar*, there occupying pp. 34-87 (Chapter 3). They are stated here more succinctly, as a list of 71 rules, on pp. 3-11. Some primers, like grammars, also describe them all together in one section; e.g., Perry's and Goldman's. More often primers spread them out over several lessons as they are needed, sometimes gathering them together at the end in an appendix; e.g., Tyberg's, Aklujkar's, and Maurer's. Such an appendix serves the same function as the succinct list of *sandhi* rules in this booklet. One primer, Coulson's, gives a *sandhi* grid. This booklet's extensive exercises, 26 of them on pp. 12-25, can supplement these primers.

The *Dhāturūpakośa*, "treasury of the forms of verbal roots," provides extensive paradigms of verb conjugations, along with the rules of Pāṇini (in footnotes) that regulate their formation. Since conjugated forms of verbs are not listed in dictionaries, this is very helpful. It includes a "List of Verbs," which expanded into a separate part (Part II) in the 1899 fourth and following editions. This part is very much like the 156-page "Dhâtukosha" prepared by Aināpure and found as Appendix II in Kale's 1894 *Higher Sanskrit Grammar*, listing the verbal roots in alphabetical order, giving their meanings in Sanskrit and English, and giving the third person singular forms in most of the tenses and moods. In the *Dhāturūpakośa's* 1914 sixth edition and its 1990 reprint this part covers pp. 423-674, so it is more extensive than the one found in Kale's grammar.

The *Rūpacandrikā*, "moonlight of forms," subtitled *śabda-dhāturūpāṇāṃ saṅgrahaḥ*, "collection of the forms of words and verbal roots," is widely used in India. It is essentially a book of paradigms, giving noun declensions (about 100 pages) and full verb conjugations (nearly 600 pages) in the ten tenses and

moods for each verb. It is a small format book, 13 centimeters, that would be pocket-size except for its thickness.

The *Śabda-rūpāvalī*, "garland of the forms of words," is, like the *Rūpacandrikā*, a book of paradigms. This book is somewhat larger in format, 19 centimeters, but is much shorter in length, at only 86 pages. It may therefore be more convenient to use for most purposes.

Bucknell's *Sanskrit Manual* includes many paradigms in the 30 tables that make up most of the book (pp. 71-252). It opens with a survey of phonology and grammar (pp. 1-70). The author describes his approach in this book as "innovative," in that he frequently departs from traditional Sanskrit grammar as described by Pāṇini. In this, he goes farther than Whitney did. Yet his verb paradigms start with third person forms, the Indian way, rather than first person forms, the Western way.

Scholastic Sanskrit has not yet been published at the time of writing this, but it promises to be a very valuable contribution, too unique to be left unnoticed here. It deals primarily with how to read a commentary. The great majority of Sanskrit books are read with the help of commentaries. Yet there has been, until now, practically nothing to help a student learn how to read a commentary (the only exception being a brief section of 4 pages in Coulson's primer, see above). They have their own special conventions, which must be learned. According to the publisher's listing, "This volume gives a complete introduction to the techniques and procedures of Sanskrit commentaries, including detailed information on the overall structure of running commentaries, the standard formulas of analysis of complex grammatical forms, and the most important elements of commentarial style." This book will indeed "be of great use to many Sanskrit translators."

TRADITIONAL SANSKRIT STUDY

The Ashṭādhyāyī of Pāṇini, edited and translated into English by Śrīśa Chandra Vasu. 2 vols., 1st ed., Allahabad, 1891-1898; reprint, Delhi: Motilal Banarsidass, 1962, etc.

Aṣṭādhyāyī of Pāṇini, in Roman Transliteration, by Sumitra M. Katre. Austin: University of Texas Press, 1987 (also includes English translation).

The Siddhānta Kaumudī of Bhaṭṭoji Dīkṣita, edited and translated into English by Śrīśa Chandra Vasu. 2 vols., 1st ed., Allahabad, 1904-1907; reprint, Delhi: Motilal Banarsidass, 1962, etc.

The Laghukaumudī: A Sanskrit Grammar by Varadarāja, with an English version, commentary, and references, by James R. Ballantyne. 1st ed., Varanasi, 1849; 2nd ed. 1867; 4th ed. 1891; reprint, Delhi: Motilal Banarsidass, 1967, etc.

Amarakośa, by Amara-Siṅha. Many Sanskrit editions available; translated into English by H. T. Colebrooke, 1808, eds. 1825, 1891; also published as *Amara's Nāmalingānuśāsanam (Text): A Sanskrit Dictionary in three Chapters,* Critically Edited with Introduction and English equivalents for each word, and English Word-Index, by N. G. Sardesai, and D. G. Padhye. Poona: Oriental Book Agency, 1940; 2nd ed. 1969.

Traditionally, Sanskrit study in India has meant study of Pāṇini's grammar, the *Aṣṭādhyāyī,* universally considered the most perfect grammar known to history. Pāṇini, standing at the end of a long line of predecessors (a number of whom are mentioned by him), prepared a grammar to match the language it describes: Sanskrit, meaning "polished, refined, perfected." It consists of 3,983 terse *sūtras.* About a third of these *sūtras* have been explained by Kātyāyana in his *vārttikas.* These *sūtras* and *vārttikas* were in turn explained by Patañjali in his *Mahābhāṣya,* or "Great Commentary." These three, Pāṇini, Kātyāyana, and Patañjali, are honored as the three greatest teachers of *vyākaraṇa,* the science of grammar. Their writings together comprise a bulk that can be overwhelming. The comparatively brief *Kāśikā Vṛtti,* or "Benares Commentary," is the first commentary to explain all 3,983 of Pāṇini's *sūtras.* Vasu's translation of Pāṇini's *Aṣṭādhyāyī* includes the substance of the *Kāśikā Vṛtti,* as a commentary of some kind is necessary to even make Pāṇini's *sūtras* intelligible. Katre's edition and translation uses features of roman script to show Pāṇini's conventions, such as upper case to show which letters are "*it*"-markers.

Pāṇini has carefully arranged his *sūtras* throughout so that the general rule is stated first, then subordinate rules in an ever narrowing focus, i.e., reasoning from universals to particulars. The study of Pāṇini's grammar is held to be of great educational value, which has often been likened to that of the study of Euclid's geometry in the West. "For to make up a particular form the mind of the student has to go through a certain process of synthesis" (R. G. Bhandarkar). This has reference to how Sanskrit words are built from verb-roots according to regular processes described by Pāṇini. To more easily learn the processes of grammar recorded by Pāṇini, his grammar has in recent centuries been rearranged topic-wise.

The *Siddhānta Kaumudī* is a rearrangement of Pāṇini's grammar according to topic. It includes grammatical examples. It came to be used throughout India in place of Pāṇini's *Aṣṭādhyāyī* in its normal arrangement. The bulky *Siddhānta Kaumudī* (1028 + 713 + 408 + 247 + 106 pages in Śrīśa Chandra Vasu's translation) was greatly abridged as the *Laghu-kaumudī* (424 pages in Ballantyne's translation).

The *Laghukaumudī,* more fully, *Laghu Siddhānta Kaumudi,* is an abridgement of the *Siddhānta Kaumudī,* itself a rearrangement of Pāṇini's *Aṣṭādhyāyī.* So the comparatively brief *Laghukaumudī* consists of actual *sūtras* of Pāṇini. Those who cannot study Pāṇini's full system, but who wish to study Sanskrit grammar using his *sūtras,* can use this book. Ballantyne's explanatory notes increase the usability of his translation.

The *Amarakośa* is far and away the most widely used of the *kośas,* which served traditionally as dictionaries. It, like other such *kośas,* is a versified vocabulary. Thus, one did not look up a word as in our alphabetically arranged dictionaries, but rather memorized the entire *kośa.* Groups of synonyms make up the verses, and the arrangement is by subjects. This type of lexicon has been used for millenniums in India, while alphabetically arranged lexicons have arisen only in the last couple centuries, since Western contacts. "Consequently an old Pandit having mastered the versified vocabulary of Sanskrit easily understands or scans any difficult verse given to him without the aid of a Dictionary" (Sardesai and Padhye, Preface, p. i).

VEDIC SANSKRIT

A Grammatical Dictionary of Sanskrit (Vedic): I—Phonetics, with a complete index to Wackernagel's Altindische Grammatik and Macdonell's Vedic Grammar, by Surya Kanta. Delhi: Mool Chand Kharaiti Ram Trust, 1953; reprint, New Delhi: Munshiram Manoharlal Publishers, 1989, etc.

A Practical Vedic Dictionary, by Suryakanta. Delhi: Oxford University Press, 1981.

Vedic Grammar, by A. A. Macdonell. 1st ed., Strassburg, 1910; reprint, Varanasi: Indological Book House, 1968; reprint, Varanasi: Bhar[a]tiya Publishing House, 1975; reprint, New Delhi: Munshiram Manoharlal Publishers, 2000; reprint (as: *History of Vedic Grammar*), New Delhi: Sanjay Prakashan, 2004.

A Vedic Grammar for Students, by Arthur Anthony Macdonell. Oxford: Clarendon Press, 1916; reprint, 1941, etc.; reprint, Bombay/Calcutta/Madras (later, /Delhi): Oxford University Press, 1953, etc.; reprint, Delhi: Low Price Publications, 1990, etc.; reprint, Delhi: Motilal Banarsidass, 1993, etc.; reprint, New Delhi: D.K. Printworld, 1999, etc.

A Vedic Reader for Students; containing thirty hymns of the Rigveda in the original saṃhitā and pada texts, with transliteration, translation, explanatory notes, introduction, vocabulary, by Arthur Anthony Macdonell. Oxford: Clarendon Press, 1917; reprint, Madras: Oxford University Press, 1951, etc.; reprint, Delhi: Motilal Banarsidass, 1993, etc.; reprint, Delhi: Low Price Publications, 1995, etc.

Surya Kanta's *Grammatical Dictionary of Sanskrit (Vedic)* gives in 291 pages all the words found in Wackernagel's *Altindische Grammatik,* vol. I: *Lautlehre* (phonetics), and in Macdonell's full *Vedic Grammar,* sections I and II (phonology and *sandhi*). The dictionary itself forms an index to these two works, giving page numbers; no index is given separately as the sub-title implies. For these words it gives English meanings, phonetic notes, and tells what part of speech they are; e.g., "3 pl. pf." (3rd person plural, perfect tense). It lacks a list of abbreviations. Volume 2 never appeared. All the words are listed in roman script.

Suryakanta's *Practical Vedic Dictionary* comprehensively covers the Vedic Saṃhitās, basic words of the major Brāhmaṇas, words chosen from the Āraṇyakas, and some words from the Upaniṣads and Kalpa Sūtras. Previous Vedic study in the West relied primarily on Sanskrit-German dictionaries: the 7-volume *Sanskrit-Wörterbuch* of Böhtlingk and Roth, which includes both Vedic and classical Sanskrit, or Grassmann's *Wörterbuch Zum Ṛgveda,* covering only the *Ṛgveda.* The *Sanskrit-English Dictionary* of Monier-Williams, though less complete than Böhtlingk and Roth's *Wörterbuch,* was sometimes used by those who could not use the latter. Suryakanta's dictionary is a marked improvement on all of these, in that it deals exclusively with Vedic Sanskrit, and it covers all four Vedas. For each entry it gives Hindi as well as English definitions, usually illustrated by example(s), with reference(s), from the Vedic literature, so that the word's actual use can be seen. The Sanskrit definition given by Sāyaṇa in his commentaries is given when available. This allows comparison between the results of modern scholarship, normally reflected in the Hindi and English definitions given, and the traditional scholarship of Sāyaṇa's time (14th century C.E.). All the words are listed in *devanāgarī* script only. The accent is marked, using an acute accent sign, as is used by Western scholars working with Sanskrit in roman transliteration. Here it is used for words in *devanāgarī* script, a novel feature that requires explanation. In the Vedic texts themselves, the *udātta* ("raised") accent is not marked; only the *anudātta* ("unraised") and *svarita* ("sounded") accents are marked, with a horizontal line below and a vertical line above, respectively. By contrast, the *udātta* accent is the one marked by Western scholars, using the Greek acute accent sign, a line above slanting to the right. It is the *udātta* accent that is marked here, too, and with the acute accent sign. Suryakanta gave us, among other things, very carefully prepared editions of the *Ṛktantram: A Prātiśākhya of the Sāma-Veda,* 1933, and of the *Atharva Prātiśākhya,* 1939, a different text than the one Whitney published as the *Atharva-Veda Prātiśākhya* in 1862.

Macdonell's *Vedic Grammar* is used for Vedic study both in the West and throughout India, since, as noted above under Taraporewala's *Sanskrit Syntax,* no native grammars describing

Vedic Sanskrit have come down to us. Some hold that Pāṇini's grammar adequately explains the Vedic language, and that students turn to grammars like Macdonell's only because their knowledge of Pāṇini is insufficient (e.g., M. Sivakumara Swamy, *Vedic Grammar (According to Pāṇini)*, Bangalore: Bhāravi Prakāśana, 1984). Others hold that Vedic grammar is much more complex than Pāṇini's, and one must turn to the evidence of other cognate languages to adequately understand it (e.g., Batakrishna Ghosh, *Linguistic Introduction to Sanskrit*, 1st ed. 1937; reprint, Calcutta: Sanskrit Pustak Bhandar, 1977). In any case, college students in India are often advised for Vedic Sanskrit to study both the *Siddhānta Kaumudī* (Svara and Vaidika chapters), i.e., Pāṇini (see above), and Macdonell's *Vedic Grammar*. The latter has thus become a standard reference on the subject.

Macdonell also prepared a simplified *Vedic Grammar for Students*, following the plan of his *Sanskrit Grammar for Students*, which latter, as noted above, deals only with classical Sanskrit. They correspond paragraph for paragraph, to facilitate comparison of Vedic and classical Sanskrit.

Macdonell's *Vedic Reader for Students* was prepared as a companion volume to his *Vedic Grammar for Students*. The two comprise a self-contained and comprehensive introduction to Vedic Sanskrit, which can be followed without a teacher (assuming background in classical Sanskrit). The *Vedic Reader* includes the famous Puruṣa Sūkta (X.90) and the Hymn of Creation (X.129). While Lanman's *Sanskrit Reader* includes extensive Vedic selections, Macdonell offers more help to the student (see his subtitle, listed above).

EPIC SANSKRIT

A Grammar of Epic Sanskrit, by Thomas Oberlies. Berlin and New York: Walter de Gruyter, 2003 (Indian Philology and South Asian Studies, vol. 5).

Epic Sanskrit refers to the language of India's two great epics, the *Rāmāyaṇa* and the *Mahābhārata*. The latter is an epic

of epic proportions, having over 100,000 verses, and the former has about 24,000 verses. Together, they make up a substantial portion of Sanskrit literature. Their language is considered to be easier than that of many classical texts, so they are widely used in first- and second-year Sanskrit courses (e.g., the Nala story from the *Mahābhārata* for first-year, and the *Bhagavad-gītā* or the *Rāmopākhyāna* from the *Mahābhārata* for second-year). Epic Sanskrit is distinguished from classical Sanskrit by the fact that it does not always conform to the norms prescribed by Pāṇini in his great grammar. It is these differences that are comprehensively described by Oberlies in this 631-page grammar. He also provides cross-references to the Sanskrit grammars of Whitney and Kielhorn (see above) to compare standard classical Sanskrit usage, and to the *Buddhist Hybrid Sanskrit Grammar* of Edgerton (see below) for comparisons with Buddhist usage.

BUDDHIST SANSKRIT

Buddhist Hybrid Sanskrit Grammar and Dictionary, vol. I: Grammar; vol. II: Dictionary, by Franklin Edgerton. New Haven: Yale University Press, 1953; reprint, Delhi: Motilal Banarsidass, 1970, etc.; reprint, New Delhi: Munshiram Manoharlal, 2004.

Buddhist Hybrid Sanskrit Reader, edited with notes, by Franklin Edgerton. New Haven: Yale University Press, 1953; reprint, Delhi: Motilal Banarsidass, 1972, etc.

Various Buddhist texts in Sanskrit exhibit non-standard Sanskrit forms, some more, some less. Edgerton has categorized these texts, according to how "hybrid" their language is, into three classes. The first class, in which hybrid forms are found throughout, consists essentially of only one text: the *Mahāvastu.* The second class, in which hybrid forms are found mostly in the verse portions, but not much in the prose portions, includes such texts as the *Lotus Sūtra* and the *Lalita Vistara.* The third and largest class, in which hybrid forms are not common anywhere, includes, for example, the Prajñāpāramitā literature. This class is distinguished primarily by its vocabulary. Thus, work on many

Sanskrit Buddhist texts will not necessarily require reference to the *Buddhist Hybrid Sanskrit Grammar*, but will normally require reference to the *Buddhist Hybrid Sanskrit Dictionary*.

Edgerton regards "Buddhist Hybrid Sanskrit" as a different language from standard Sanskrit, and treats it accordingly. His *Buddhist Hybrid Sanskrit Dictionary* therefore excludes words occurring (with the same meanings) in standard Sanskrit, as found in Böhtlingk and Roth's Sanskrit(-German) dictionary. So, for example, a term like *nirvāṇa*, though a fundamental Buddhist term, is not included in Edgerton's dictionary, since it is found with the same meaning in standard Sanskrit. This dictionary, then, cannot be used by itself for Buddhist text work, but is to be used as a supplement to others like Monier-Williams' *Sanskrit-English Dictionary*. Many Sanskrit Buddhist texts were published between the time of these dictionaries and Edgerton's. The latter thus includes fundamental Buddhist terms from these texts, such as the Yogācāra term *ālaya-vijñāna*, that were not available for inclusion in the earlier dictionaries. Likewise, many Sanskrit Buddhist texts were published since the time of Edgerton's dictionary that were not available for inclusion there. This is especially true of Buddhist tantra texts. So a new dictionary of Buddhist Sanskrit will be needed. For now, the meaning of words not found in existing dictionaries must be sought in their Tibetan translations. This can be done with the help of Lokesh Chandra's *Tibetan-Sanskrit Dictionary* (12 vols., New Delhi, 1959-1961; reprint in 2 vols., Kyoto, 1971, etc.; reprint in 1 vol., compact ed., Kyoto, 1982, etc.), and its *Supplementary Volumes* (vols. 1-7, New Delhi, 1992-1994), and J. S. Negi's *Tibetan-Sanskrit Dictionary* (16 vols., Sarnath, 1993-2005). The list of abbreviations used in Edgerton's dictionary is found only in the grammar, so the dictionary is not a self-contained work, but requires reference to the grammar volume for this.

Since many of the texts referred to by Edgerton are hard to obtain, he prepared a *Buddhist Hybrid Sanskrit Reader* for use with his grammar and dictionary. It includes selections primarily from the *Mahāvastu* and the *Lalita Vistara*. All three of Edgerton's volumes use roman transliteration exclusively, no *devanāgarī*.

MODERN SPOKEN SANSKRIT

A Companion to Contemporary Sanskrit, by Hajime Nakamura. Delhi: Motilal Banarsidass, 1973 (published for The Eastern Institute, Tokyo).

Conversational Sanskrit: A Microwave Approach, by N. D. Krishnamurthy, U. P. Upadhyaya, Jayanthi Manohar, and N. Shylaja. Bangalore: Adarsha Educational and Social Service Trust, [1984].

Sanskrit has been spoken in India by pandits, right up to the present. In fact, in the 1981 census, 6,106 people listed Sanskrit as their first language or mother tongue. Spoken Sanskrit can be seen in a film, *Adi Shankaracharya*, the first full-length film in Sanskrit (1983), where it is spoken by men, women, and children. It has long been the language of the learned, not a vernacular. But in 1981 an organization, Samskrita Bharati, was founded in Bangalore to spread a “Speak Sanskrit Movement.” Under their impetus, the village of Mattur (also spelled Mathur or Mathoor) in Karnataka became, a few years later, a “Sanskrit Village.” The people adopted Sanskrit as their vernacular. For more on this group’s activities, see: samskrita-bharati.org.

A Companion to Contemporary Sanskrit is a short work (74 pp.) on Sanskrit as spoken by pandits in India today. “Sanskrit is not a dead language, but a living language . . . I have found some discrepancies between living Sanskrit and some explanations in Western works . . . Taking these items into consideration, I have prepared an introductory work to living Sanskrit, which is earnestly spoken by learned persons even nowadays” (Preface).

Conversational Sanskrit is listed as a representative example of the new materials coming out in India to promote Sanskrit as a spoken language among the people, i.e., as a vernacular. It is a Sanskrit course in 50 lessons (392 pp.), a “maiden attempt to popularize Sanskrit as the spoken language” (Foreword). Its exercises adapt Sanskrit to everyday speech. “We trust that our efforts in providing a simplified Sanskrit for this purpose will be appreciated . . . Only simple structures required for day-to-day conversations have been used in this book” (Preface, p. x).

SUGGESTED SELECTIONS

Every book listed in this bibliographic guide is helpful, and any one of them may be the best choice for you, depending on your background and needs. The suggestions below are offered bearing in mind the most likely user of this guide: a person with no foreign language background, who will be studying mostly on his/her own without a teacher, and living in the West.

Getting started:

Introduction to Sanskrit, Thomas Egenes. Goes slow and easy with simple sentences, and includes answers to exercises.

First Lessons in Sanskrit Grammar and Reading, Judith Tyberg. Is a fully self-contained, but simplified primer; more condensed than Egenes' book.

Going the distance:

Sanskrit: An Easy Introduction to an Enchanting Language, Ashok Aklujkar. Best choice for full Sanskrit course textbook. Its five audio tapes (or CDs) give it an advantage over Maurer's also excellent textbook, for self-study. The excellent textbooks of Goldman and Deshpande are designed for use with a teacher.

Bhagavad Gītā, Annie Besant and Bhagavan Das. Best choice for second-year Sanskrit study. This edition with word-by-word meanings makes an excellent self-contained Sanskrit tutor. Now rivalled by Scharf's *Rāmopākhyāna,* offering more grammatical information, and a different kind of story.

Reference books:

Sanskrit Grammar, William Dwight Whitney. This is the standard reference grammar in the West, despite its ethnocentrism. It, unlike Kale's grammar, gives all terms in roman script.

The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language, William Dwight Whitney. A necessary supplement to his grammar, since many verb-forms are not in dictionaries.

A Sanskrit-English Dictionary, Monier Monier-Williams. Still the largest Sanskrit-English dictionary available. Entries include roman script, unlike Apte's dictionary.

Getting the books:
Most of the books listed in this bibliographic guide are in print. These can usually be obtained through: www.amazon.com.
Many of them are in print only in India. These can usually be obtained through: www.abebooks.com.
Or, you can order directly from the large Indian publishers.
Motilal Banarsidass, at: www.mlbd.com.
Munshiram Manoharlal, at: www.mrmlbooks.com.

A few of the books listed here are not available at amazon.com, but must be ordered directly from the publisher.
Aklujkar's *Sanskrit: An Easy Introduction to an Enchanting Language*, order by e-mail: vidyut@telus.net ($70.00).
Goldman's *Devavāṇīpraveśikā*, available from:
http://ias.berkeley.edu/southasia/sanskrit.html ($55.00).
Maurer's *The Sanskrit Language*, at time of writing (July 2006), is prohibitively expensive in the U.S.A. ($305). But it is available for less than half that from the U.K., where it was published. Try: www.curzonpress.co.uk, or www.amazon.co.uk.

Any book listed here that is out-of-print can be obtained from us in photocopied form. E-mail us: mail@easterntradition.org.